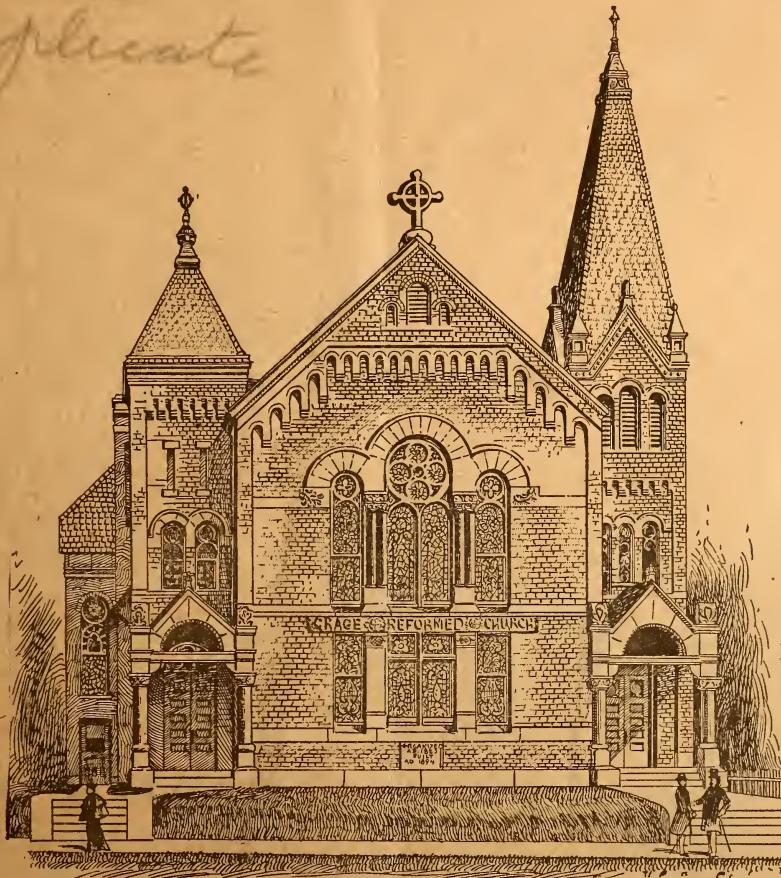


NOVEMBER, 1895.

Grace Church Visitor.

Duplicate



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Grace Church Visitor.

*A Monthly Magazine Devoted to Christian Nurture and Fellowship,
Aggressive Church Work and Applied Christianity.*

VOL. VII.

NOVEMBER, 1895.

No. 8.

AMUSEMENTS—THE CHRISTIAN'S RELATION TO THEM.

By permission of Dr. Chapman we publish below the greater portion of his sermon on Amusements.

TEXT—Behold we have forsaken all and followed thee; what shall we have therefore?—Matt. 19:27.

When Peter said, "Behold we have forsaken all," he not only stated a principle of religion, but of human life as well. You ask a man who has been successful in business, "How did you reach your position of influence and power?" and without a single exception the successful man will say, "By walking along the path of self-sacrifice. There are a hundred things I wanted to do, but I could not do them; I had to be like the apostle of old and say, 'This one thing I do.'" You turn to the man who is a successful teacher, who is a successful lawyer, or a successful physician, and you say to them, "How did you reach all this proficiency?" and without a single exception they will say that it was by walking along the way of complete self-sacrifice. Turn to the young woman who can run her fingers over the keys of the musical instrument and seems just to control all the harmony the instrument contains, and say to her, "How did you reach all of this skill?" and she will tell you the same thing: "Why, it is the result of hours of practicing; there were days when I did not want to do it; there were other things that I wanted to do more, but this one thing I did, and as a

result of it you can now see the power that I have reached." It is a principle of human life as well as a principle of religion. Certainly it is true of the latter. There are things we must give up if we are going to be members of the body of our risen Lord: things that the people of the world may do with a clear conscience but we may have nothing to do with them; we stand in this world for God; our responsibility is unto Him, and His reputation is at stake in your life and mine.

POSITION.

Now, I am very frank to say that these things which we must give up depend upon our calling or position. Do not, for a single moment imagine that I am saying today that there is one thing that I must give up because I am a minister, and you need not give it up simply because you are a member of the church. That is not true. There is not a place in the New Testament where you can find a single line that would seem to make a distinction between the man who has had hands laid upon him in ordination, and the man who is simply a lay member of the church. Sometimes we have made that distinction ourselves, but I believe this whole question could be settled if we would just say this today: We will do the things we would like to see our ministers do; we will visit the places where we would like to meet them; we will practice the things we would like to have them practice. We would have a very pure

church in a very short space of time, and yet this afternoon I have an idea that some of you have taken to yourselves the privileges that you would never think of granting me. I am absolutely certain that if it had been announced in the city press that I was in the habit of doing things that some of you have done every day for the last week, or month, or year, you would not have stepped your foot across the threshold of this place to hear me preach; you would have had not a particle of confidence in anything I said from this sacred desk. And I claim the right before God to do anything, or go to any place that any other member of the church of Christ has a right to do or go. There are things we must give up. What I mean is this: Suppose a man is called to be a church member; there must be a difference between him and his unsaved friend. The Lord Jesus meant this when he said, "What do ye more than others?" Now I think we ought to stop this afternoon and see just what we are doing more than others. Is there a difference between you and your unsaved husband, between you and your unsaved partner, between you and your unsaved companion? You may remember the story of the young woman who had gone all the rounds of the gaieties of the week, and finally she said on Friday evening that she could not attend a certain place of amusement, and when they put the question to her as to why she must stay away, she said that she was a member of the church, and that that was the preparatory service for communion. They looked at her in perfect amazement and said to her, "Are you a communicant?" Oh, my friends, there is never to be power in the church until those of us who are members of the body of the Lord Jesus Christ realize that there is a difference between us and the unsaved and unregenerated world. Then, suppose a man is called to be a minister in the church. There are certain sacrifices that he must make that the lay

members of the church need never think of making. The gains of the merchant, the fame of the explorer, and the power of the lawyer; these things are not for him. And there is not a minister but who has fought this thing all out and he has been willing to make any sacrifice if he only might preach the gospel of the Son of God. Now, suppose a man should be called to be an evangelist. I know, from my own experience, that there are things that he must give up that the pastor of the church need never think of sacrificing. Sometimes it is ambition; sometimes a certain kind of respect of men. I know it is the giving up of the ease and comfort that would naturally come to one in his home. But don't you see that there is a principle running under it all? And this is the principle: Whether I am a church member, a minister, or an evangelist, I must give up everything standing between me and the power of God, and I do not believe we are honest before God, neither do I believe we are faithful and consistent until we reach the place where we are willing to make this complete sacrifice. I do not believe you have any right to sit in judgment on my life and tell me the things I must give up, and I don't believe I have the right to sit in judgment upon your lives, but I do believe that we ought all of us to go before God in sincerity and say to him, "Oh my Father, I will give up anything standing between me and thee, and in the way of the manifestation of thy power." Now, if you would be willing to do that as a member of my church, I would be perfectly sure that I would never have any trouble with you, and would never have any difficulty with you about settling these vexed questions.

WEIGHTS.

You remember the word of the apostle where he says: "Wherefore lay aside every weight and the sin which doth so easily beset us." Can any of you tell me what a weight is as the apostle had it in his mind? Why, it was just a little thing added to the

runner to increase his avoirdupois so that he might be equal to his adversary in the race: just by an accumulation of these little things he was made ready to run well his race. Now, the Apostle Paul says, "Lay aside *every* weight." What is a weight? Well, Mr. Meyer describes it in this way: A weight for a Christian is anything about which has any doubt; it is the thing he wants other people to settle for him; it is the thing he wants the evangelist to preach about; it is the one thing he would like to have his minister declare perfectly right; it is the thing he is always arguing about. I heard two young women talking about these things the other day in Peoria, and one of them was saying: "I know it is right, I know it is right," and she went on giving a certain weak kind of argument, but she would end over and over that expression, "I know it is right." I sat down beside her and I said to her, "Do you mean to tell me before God that you know it is right?" "Well, no," she said, "I don't mean exactly that, but what I did mean was this, that I wish it were right, and I was trying to persuade myself that it was." Now, you see she was not trying to convince her friend at all. She didn't care anything about her friend at all; she wanted to convince herself, and I am very sure that anything and everything for a Christian, concerning which he is all the time entering into a dispute may be a weight and hinder him from running well the race that is set before him,

Now, then, I imagine, if I should stand up this afternoon and say that it was absolutely wrong to dance, that some of you would be pleased and the rest of you would be displeased; and if I should say it is wrong to go to the theater, you would be divided, possibly, in the same way; and the same way about playing cards, and all that. And so I am going to disappoint both parties, and present it to you in a new light today, at least, in a little different way from that which is ordinarily pursued.

I have had requests to preach about everything under the sun, eversince I have been an evangelist, and so I used to have when I was a pastor. People would say to me, "Now, won't you preach next Sunday against dancing, and all these other things?" Well, I don't know how I could do it. In the first place I don't know anything about it, and if I should stand up and say, "Now, I know there is nothing wrong in going to the theatre," they would say, "How do you know?" And if I should say, "It is absolutely wrong to dance," they might well put the question to me, "How do you know it is wrong to dance?" And some of them would get the best of me there, because—well, well, because I don't know anything about it from experience. I never had any time: from the time I was a boy I have had to struggle; I have never had much time to find out whether there was any pleasure in dancing, theater-going or card playing; and so, all the time I have been a minister, I have not preached against these things. Why you would be amazed if you knew everything that people wanted me to preach about. If I acceded to all the requests I would have no time to preach the gospel. Over in Detroit an old lady came down the aisle one day with a paper in her hand gave it to me. Upon opening it I found this strange request: "Please preach a sermon about dogs." An that was the very height of it all. It runs all the way from dogs up or dogs down, whichever way you want to run it. That is merely an illustration. What good would it do? What good would it do? And then there is another reason why I have not preached against these things, and that is that there is a far better way to settle such questions. I know it. I am certain of it. When I tell my little children there are some things they can not do—especially my little boy—when I tell him that he can not do a thing, I watch him a moment and he shys round the table or under the chair and he tries to do something as near like it as he

can, if he don't try to do the very thing. But when I occupy his mind with something else he never thinks of it. Men and women are just boys and girls grown up, and you understand them as well as I do.

DEEPER DISEASE.

I want to tell you that the desire for these things is only a symptom of deeper disease, and I am sure that one must need to strike deeper if he wants to effect a cure. Why, I know, with the influence I had upon my church people, if I had said to them—and they were just such people as would be tempted—"I don't want you to go the theater; I beseech you do not go to the ball," they would have given up those things. But I believe, when the time came for the theater party or the ball, while they might have remained at home, they would have said, "My, how we wish we hadn't promised the minister; how we wish we might go!" I might look on them and say, "How wonderfully good it was of them." God looks down in their hearts and sees the desire and writes it against them. I am sure you have got to go deeper than that. I believe this question of amnsement can be settled in two ways. First, give the benefit of the doubt always to Jesus Christ. That is a very old statement, but it is as true as it is old. You know we always take the doubt ourselves. We always say, we are not quite sure whether it is right or wrong, and so we do it until we are sure it is not right. My friends, that is wrong, absolutely wrong.

GROWTH.

Then, I think the great solution of the question is growth. If you will turn to Ephesians, the fourth chapter and fourteenth verse, you will find that it says, "Henceforth be no more children." That means, in the Greek, little babies. And then, over in John, we find, "Beloved, now are we the Sons of God," and that Greek word is little children. We have gotten away from babyhood and we are coming up to be little children. Then if you turn to

Romans iii: 14, we find, "For as many as are led by the spirit of God, they are the sons of God." And brethren you know that Greek word is full grown sons. It is not little babyhood: it is not little childhood: it is full grown manhood, led by the spirit, led captive by the spirit, never deciding a thing for yourself, but letting him decide it, never taking a step alone, but letting him lead you. Oh, I know that is the solution of the whole thing, "For as many as are led by the spirit of God." Doctor Cuyler told me once that he was over in Mr. Spurgeon's home before he was taken seriously ill, and that he noticed one whole side of the room covered with children's pictures, and he looked at them a moment and then said, "Why, Mr. Spurgeon, whose are these?" And the great preacher said, "Those are my children." "Well," said Doctor Cuyler, "I did not know you had so many children." "Well," said Mr. Spurgeon, "You see many of them are picturrs of the same children at different agas. There is a child at six months, and there he is at a year, and there he is at two years, and there he is at ten," said Mr. Spurgeon, with his face beeming; and he said, "Doctor Cuyler, don't you see how he has grown? Oh, I like to come into this room and feast my eyes on the children's faces and see how they grow." Now stop a moment. Suppose the Lord God of Heaven had taken your spiritual picture when you first came into the kingdom, and then had taken it after you had been in ten or twenty years, and placed the two side by side. What do you think he would say? Do you think he would say, "How they have grown; how they have developed!" Well, of some he might say that, but he would look upon some of the rest and say, "How they have shriveled up! How they have shriveled up!" Well, friends, there is more of the shriveling oftentimes than there is of the growing. So long as a child is a little child, he has to have the things that go with little childhood, but

when he comes to be a man Paul says he "Puts away childish things." When my little girl was two years old there were certain things that we had to give her, and when she was four we had to change the presents a little bit, and when she was five or a little past, I was going out west at one time and she said to me, "Papa, if I don't have a seal skin muff by the time you come back I can never be happy." When I came back from Omaha she had the seal skin muff and there never was a happier child than she with her hands tucked into that muff as far as she could get them. Well, when I was at home the last time I saw her muff up in her little brother's nursery and he was using it for a foot-ball, and she said to me, "Now, I am going to school, you know, and I must have a watch to tell the time!" Well, I knew all about it, and when I see her again she will have something else that she wants, I know, and it will be different from a watch. Her mother and I say, "Bertha is getting to be a larger girl all the time. She is not a little baby any more; her little brother plays with her baby things, and she is almost a young lady."

Oh, my friends, I believe if you are going to stay down in little babyhood, you will have to do things that children do; but I know that when one rises to the measure of the stature of the fullness of Christ, in the first place he will have no inclination to do things about which there is a question, and in the second place he will have no time. Somehow, God will take away the taste for worldly things. People say to me, "Can't I be a Christian and dance? Can't I be a Christian and play cards? Can't I be a Christian and go to the theater?" Why, friends, yes, of course you can be Christians, and you may dance, and play cards, or you may go to the theater, but in the name of God, what is your idea of a Christian life? Is it just to step across the line and be saved from hell, and then reach out into the world and pluck

the flowers that grow on the other side of the line? Is that your idea of a Christian life? Then, all I have to say is this. You never yet have taken hold of all the depth and the height and the breadth of his marvelous love and life. Oh, I call you up into a better Christian life. I don't believe any of you would say that I am very sad as to my looks; I don't think you would say that I am very unhappy in my disposition, or in my life. There is not a man in this building, whether young or old, that has as happy a life as I, perfectly independent of my work. Oh, my brother, Oh, my sister, there is something better than doing things that world's people do, and I ask you to remember this, the friendship of the world is enmity with God. But why specify any one thing in particular? I think that it would be just as great a sin for a company of woman or men to sit down and gossip about their neighbors as it would be to go to the theaters and dances. "The Apostle Paul speaks of "whisperers." I don't believe we need to specify particular sins. These things are just the symptoms, as I have said, of a deeper disease, and of a heart that is not exactly right with God. Now, some of you may not like that, but it is true, according to God's Word.

(Continued in the next number.)

THE ladies had an old-fashioned dinner for their guests on Thanksgiving day. Every person went away more than satisfied. We do not know that we ever spent a Thanksgiving day more pleasantly than the one of this season. The net receipts of the dinner were something over \$42.00. This was doing remarkably well considering that the day came right in the midst of the Chapman meetings, when the church was so much occupied with religious work, which was all right, for we felt that there should be as little diversion as possible from the work of soul winning.

GRACE CHURCH VISITOR

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RECEPTION of new members and communion Sabbath morning, Dec. 15th.

BUY your Christmas Toys, Novelties, &c., at Hill's, No. 9 East Main street. They have the largest stock in the city.

A LITTLE daughter made its advent at the home of Mr. and Mrs. Samuel Wertman on Thanksgiving day. This is a thanksgiving gift worth receiving.

DR. CHAPMAN, Prof. and Mrs. Lowe were guests at the parsonage for dinner, Wednesday, Dec. 4th. We had a delightful visit with them. We feel that it was a great privilege to have them in our home.

THE annual congregational meeting will be held on New Year's day at 10 a. m. There will be an election of officers, and the usual hearing of reports from the various treasurers of the church. Every member should be at this meeting.

THE Financial Secretary has issued the yearly statements for the members of the church. Arrearages should be all paid before the close of the year. The members will also be supplied with subscription cards. Fill these out at once, and place them in the collection baskets, or send them to C. H. Gumper, the Financial Secretary.

THE great revival meetings under the leadership of Dr. Chapman, Prof. and Mrs. Lowe are now concluded, but the work is still going on. We rejoice in the results which have been achieved. It is a great victory for the Lord in Fort Wayne. Hundreds of the Lord's people have been touched and quickened, and have received a new baptism of the Holy Spirit, while also hundreds of the unsaved have been brought to Christ. We are confident that during the coming months scores and scores of souls will be gathered into the kingdom. We are glad to see the members of Grace Church quickened, and led out into new and fuller experiences, and possessions in the Christ-life. We never before saw the members of the church so eager to work for the Lord, and doing so much to bring souls to Christ, and we are glad to see the fruits of their work, both in the ingathering of children for the Sabbath School and the assurance of a large number of accessions to the church.

We mean that the revival shall go right on among us, and we feel confident the Lord will give us great harvest.

GONE HOME.

George E., son of Mr. and Mrs. Charles R. Crouse, residing on Liberty street, died, Monday, Nov. 11th. He took ill with diphtheria, and it required but a few days for the dread disease to do its fatal work. The child was aged 8 years, 3 months and 6 days. He was a regular attendant at our Sabbath School, and was a member of the primary department. It is sad to part with these little ones, but it is blessed to know that they have only gone before, where they are safe with Jesus, and await the coming of the loved ones left behind. The funeral service was held privately Tuesday afternoon, Nov. 12th. Our prayer is that the Lord may comfort the hearts of the bereft parents and children, and may lead them by his Spirit, in the way of life everlasting, and that at last there may be a happy reunion in the "Home Above."

Sabbath School.**SABBATH SCHOOL RECORD FOR NOVEMBER.**

Nov. 3,	attendance, 111.	Collection \$2.89
" 10 "	117	" 2.91
" 17 "	143	" 3.58
" 24 "	156	" 4.29

Eighteen new scholars enrolled during month of November.

THE pastor has a supply of church almanacs for sale. The new almanac has a cut of the church, and a picture of the pastor in it. How many almanacs do you want? The pastor also has a limited supply of photographs of the church. They will make acceptable Christmas presents. A photograph of the church, and almanac can be had for 35 cents.

THE BRICK BUYER.

The scholars of the Sabbath School have been supplied with Brick Buyers for their Christmas offerings. This is something new for the children, and consists of a large envelope, with the picture of a brick church on the face of it. The bricks are to be sold for a penny a piece, the windows for a nickel a piece, and the door for a dime. We are glad to know that the scholars are meeting with such good success, and have such a zeal to sell out their whole stock of bricks, etc. The members of the church will be furnished with the usual envelopes for their Christmas offerings. We feel that the whole church should have a part in this offering. We hope that the Brick envelopes will come back on Christmas filled to their utmost, and that the offerings from the church will be equally liberal. Let us have a zeal to see what we can do. These offerings will be received at the entertainment on Christmas evening.

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PRAYER MEETING TOPICS AND LEADERS.

Dec. 15. What is true friendship?
 Prov. 29:9, 10, 17, 19. Mary Rudisil.

Dec. 22. The good things of Christianity. Isa. 52:7-15. L. W. Hills.

Dec. 29. How next year can be made better than this has been. Phil. 3:7-14.

THE men of the church will give a supper on New Year's evening. Lay your plans to be at the supper.

IN your purchases of Christmas goods do not forget our advertisers. They are the most reliable firms in the city.

THE organization of a Men's League is in progress in Grace Church. A meeting to complete the organization will be called very soon. Every man in the church should become a member of the League.

SANTA CLAUS' DELIGHT.

The Sabbath School will give a cantatta with the above title, on Christmas evening. We can vouch for the entertainment that it will be one of the best, and we feel certain there will be a large attendance. It has been decided to have the entertainment Christmas night, because so many of our people cannot attend on Christmas Eve. No admittance will be charged to the entertainment. The scholars will bring their Brick-Buyers to this service, and hand them to their teachers, and it is hoped that every one not a scholar will come with a liberal offering, and put it in the basket. At the close of the entertainment the scholars will receive their Christmas Boxes.

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Cutlery, Mill Supplies, Belting, Builders' Hardware, Tinware, Tin Plate, Sheet Iron, Nails, Glass, Wire, Woodenware, Carpenters' Tools, Farmers' Tools, Plumbers' and Tinnings' Supplies.

FRUIT HOUSE PRICES.

—T. A.—

Little change since last report. The Chinese and Japanese war has kept the market stiff, however no advance in price. As the market is an extensive one that notwithstanding the war, free shipments are arriving from both China and Japan. Teas at these prices are much more economical than Coffee. A 20c Tea will go twice as far as a 20c pound of Coffee. Our Tea trade has grown to large proportions. We continue to sell at low prices. We purchase direct from the importers and sell direct to our customers, in this way saving to our customers the profits of the jobber and wholesaler's merchant which are at least 10 to 15c per pound each. This our customers receive the benefit of, hence the explanation of our ability to sell so cheap.

Young Hyson, extra good, 20c.
Young Hyson, choice, 30c; best 50c.
Imperial, extra choice, 20c; best 50c.
Gunpowder, extra, 30c; best 50c.
Uncolored Japan, 20c, 30c; best 50c.
English Breakfast, 30c; best 50c.
Oolong, extra Black Tea, 30c; best 50c.
Tea Dust, 15c per lb.

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